

belief that the doctrine of the Trinity as received by the Church, was erroneous. He denied the divinity of Christ and ignored the existence of the Holy Spirit. In 1530 he published a book containing these errors stated in an offensive way. The book was denounced by all the Reformers, and Butzer declared that the author should be put to death. Servetus was cast into prison, but recanted. For several years afterward he lived either in Paris or Vienna, holding tenaciously to his heresy, and possessed of the conviction that he should turn the tide of the Reformation into the channel of his erroneous beliefs. Finally, in 1553, he published another book in which he re-stated his old heresies. He was thrown into prison in Vienna, and process was begun against him. It is not difficult to surmise what would have been the result of his trial, had he not escaped. Under an assumed name, he made his way to Geneva. His presence in Geneva was reported to Calvin, and Calvin had him apprehended and prosecuted him for blasphemy.

Calvin, it must be remembered, was the spiritual head of Geneva. He occupied the same relation to the city that a pastor occupies to his church, or that a prosecuting attorney occupies to the state. The regeneration of the city was due to him. However, opposition was ever alive. There were two parties in the city: the Libertines, who stood for license and immorality, and who championed Servetus; and the party of Calvin, who stood for law and order. Calvin, at this time, was the acknowledged leader of the Reformation; and Geneva was its center. It was but natural and logical that Calvin should prosecute Servetus. He was responsible for the spiritual welfare of the people; there confronted him one who was an arch heretic and blasphemer, who had been a firebrand for more than twenty years. In a very real sense, also, the fate of the Reformation was in the balance. For Calvin to wink at the blasphemy of Servetus would be a confession of weakness that might react disastrously on the cause. The triumph of Servetus would be construed by the enemies of the Reformation as a defeat, not merely of Calvin, but of all that Calvin represented, which was the Reformed faith. Had he prosecuted him with less vigor, he would have been false to his own people, even as a pastor would be false who would permit an arch heretic among his people, or even as a solicitor general, who would, in a manner, connive at the escape of a criminal, who had committed a grave breach against the law of the land. What less could Calvin have done?

Calvin triumphed in the prosecution of the case. The magistrates found Servetus guilty and decreed that he should be burned. After the sentence had been passed, Calvin plead with the magistrates for a mitigation of the sentence to execution, instead of the stake. The magistrates, however, who were not on good terms with Calvin at this time, refused his petition. On the morning of the day Servetus was burned, Calvin visited him in his prison, assured him he had no ill feeling toward him, and besought him to recant. Servetus refused.

It was the unanimous verdict of the Swiss churches that Servetus should die. It was the unanimous judgment of all the leaders of the Reformation that Servetus deserved to die. Even Melancthon, the gentle spirit of the times, affirmed the justice of the sentence.

Considering the facts fairly and candidly, it is difficult for us to arrive at a different conclusion.

"NO MORE SEA."

By J. L. H.

"Does that mean there will be no more ocean in heaven?" asked my child as we read the twenty-first chapter of Revelation the other evening at family prayers. We were sitting in our cottage by the sea, before us the blue ocean, the tips of the breakers edged with pink as they caught the light of the setting sun. "No more sea." To me, too, this was always puzzling, for I have ever had that love for the sea which is innate to one born by its shore. I loved to be rocked to rest by its swell, or sung to sleep by the tireless lullaby of its surge. My children are like myself, and I did not wonder at the little one's exclamation.

For the lonely author of the Apocalypse the sea had a far different meaning. We can see him, as figured by some of the old masters, seated in his loneliness on a cliff of Patmos, looking out across the beautiful Aegean, and feeling that with all its loveliness, it is the sea that is dividing him from all his dear ones. Over there, scarce half a hundred miles to the east, is Ephesus, and ~~Levee~~ ^{Levee} we others of the seven churches, but the sea is a barrier between; perhaps he will never see them again. To him the sea was the figure of separation, and as he pictured the future triumph of God's saints, one of the most comforting thoughts was that there would be no separation. No separation from loved ones on earth, no separation by death, and he wrote "the sea"—the separation—"is no more." But even the sea could not work for him complete separation. If he could not reach his friends he could send them a message of comfort. They were in the midst of persecution; their faith was sorely tried; would "the Beast" and his followers finally blot from the face of the earth the disciples of the Christ? He would send them a message of hope—for safety's sake it must be veiled, but they would understand it,—a Revelation of the ultimate triumph and glory of the Lamb that was slain. So the early Church, and the Church now and to all time, has been heartened and taken courage from these words sent across the separating sea.

Cushing, Mass.

THE GREAT RELEASE.

No one lives who does not long to be forever freed from something that is in his life. Weakness, physical or spiritual or both, is a drag on the joy of the strongest man or woman alive. That longed-for freedom need not be a matter of hope to any one; it is better than a hope—it is a fact. It is definitely promised to those who have laid hold on eternal life. Heaven is the place where we shall find it. That is what makes our dear ones' heavenly birthdays a time of such joy even to us who are for a little while left behind and separated from them. Think what this release is going to mean to those who have been living in physical pain or blindness or crippled or dumb! Think of what it is going to mean to all of us who have been living in the torturing struggle against sin! We shall be glad in that day to remember the times when we did not surrender.—Sunday School Times.